

# The Abbeville Press and Banner.

BY HUGH WILSON.

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## Christian Neighbor.

BY REV. SIDI H. BROWNE,  
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### COLUMBIA, S. C.

#### Sham in the Sabbath School.

Dr. Vincent in *Word and Work* put it strongly thus:

"One other aspect of the case shows how serious are the perils of the Sunday school. We are a 'school,' and profess to 'teach.' In numberless cases there is no teaching at all. We call it teaching. We go through forms of asking and answering questions. But every grammar school boy in the room knows that such 'teaching' and answering and reviewing could never be accepted in his day school. The contrast between real study and recitation forced upon his attention; and the sham work is in God's house, on God's day, by God's servants, with God's Word as the text-book. This is a strong putting of the case. But where it is to any considerable degree true of a class or of a school, it will explain many a problem. Such falsity is like a breath of noxious poison on a delicate flower. How can there be reverence, or even respect, for religion among children whose teachers and superintendents are guilty of such superficiality and pretence in the very process of religious instruction? Let us be religious enough in Sunday school to be honest and thorough in all we do attempt."

The other side, and how about this? A faithful teacher, not the writer, prepares with care the lesson for one Sunday after another, meets the class punctually and regularly, teaches with tact and diligence—yet what is the result? As regularly as the hour arrives the pupils open the "helps" now used in all schools, and read therefrom, perfunctorily, the answers as printed or suggested. The old inquiry arises to the teacher's lips, "Why do you not prepare the lesson?" but the lips remain closed. The answer is already anticipated: "We are busy all the week, and we don't come to Sunday school to study." In the greater number of classes in our Sunday schools it is to be feared the tacit understanding is that the teacher shall prepare the lesson and teach it to the class. How many teachers of "older pupils" find this to be their own experience? And the juvenile majority in our schools—what shall be said of them? A few bright children of active minds prepare the lessons, the remainder, not moved by the incentives used to stimulate their inactivity in day schools, revel in the delights of reciting, without fear of loss of distinction or punishment.

It is impossible to grade and control a Sunday school as we do our day school. Too many parents are glad of a seventh day respite from "helping" their children in the preparation of week-day lessons—to add another burden is more than they will bear, and the young people are usually left to themselves in learning their Sunday school lessons. If the rigid demands of day schools were introduced into these others, at least half the pupils, we think, would desert—like the class we mention, they don't come to Sunday school to study."

#### Foreknowledge and Predestination.

One of the older preachers of the South Carolina Conference, himself well known as a Biblical scholar and an able minister, respectfully expresses himself on this wise:

"I hope you will give up through the NEIGHBOR the Scriptural teaching of God's foreknowledge and predestination."

Of course we could give only what we understand that teaching to be. This we may do sometime when we are less pressed than we now are with other claims.

Some years ago we were called out on this subject by an intelligent layman who was earnestly seeking to know the truth. We published one or more editorials when we were requested by one of the preachers of the Conference to desist; that he thought my views were hurtful inasmuch as they were unsettling the minds of some people in his charges—that some persons who had had different views were falling in with our explanation of foreknowledge, &c. We held up—wrote no more. Not long after that the same preacher said to me that he wished we had continued until we had said all we had to say.

If we conclude to give what we understand the Scripture to teach on foreknowledge and predestination, and it should provoke controversy we shall go through next time, but with the single desire to know and teach the truth, and strive withal to learn and teach the truth in love and for the truth's sake.

Mrs. Roxalana Druze, who killed her husband and then cut his body to pieces and burnt it, was hanged at Herkimer, N. Y., yesterday. The execution was private, and though the town was full of people there was no excitement.—*Exchange*.

This is horrible—both the deed of the woman and the penalty inflicted. Any thing that tends to the destruction of human life should be abhorred. Whatever the crime, the hanging of a woman is revolting in the extreme. Something else, anything else, before that.

Rev. Henry Ward Beecher, March 6, is reported hopelessly ill—sinking.

## COMMONS.

### The Conductor's Story.

At the recent meeting of the Executive Committee of the Woman's Board of Missions in Nashville the following, after due examination, were accepted as missionary notes:

Mrs. J. P. Campbell, of Los Angeles, Cal., a granddaughter of Dr. Martin Ruter, who was the first missionary to Texas in early times.

Miss Kate R. Roberts, of Nashville, Tenn.

Miss A. F. Gordon, of Columbus, Miss.

Miss S. G. Brown, of Anderson, S. C.

Miss Bettie Hughes, of Meridian, Miss.

Miss Emma Kerr, of Brownsville, Tenn.

The foreign fields to which these women will be assigned is not yet made known.

Presiding Elder A. J. Stokes writes of Marion District, March 4:

The work of the church is progressing finely over this side. The preaching and people are in favor one with the other. There is no better field of usefulness than may be found in this territory. I thank God for such an opportunity to do good.

While the taxes on the citizens of Columbia are heavy, few taxpayers, we imagine, would object to paying for an *artesian well*. This would be truly a public benefit to the horses as well as the people.

The creed of President Cleveland is said to be: "While the people should support the government, the government should not support the people."

The "Old Folks" as well as the "Young Ones" should read "Schools." In Schools there are teachers as well as learners.

### The Same—Something Different.

Dear Neighbor: En route to my work Saturday, March 5, I fell in with a very clever man and his pious, Methodist wife with their only living child, five years old—a bright boy—a mute. I had a pleasant and profitable railroad talk with these dear parents, and rubbed the head and shook the hand of the affectionate and intelligent little boy. Neither those parents nor their little boy knew the degree of my sympathy. Thirty-two miles—"Good bye—Sister K—Bro. (?) K—little boy."

An hour divided between the genial friends of the "Derrick House," Derrick's store and J. P. Bodie's store and the post office and the remaining hours were wisely appropriated to nature's "sweet restorer."

Sunday—worship and visiting—four or five families—about as usual. With John Drafts I called to see some new comers—clever additions to the community.

The Leesville community and country around, near and far, have for weeks past been going through the measles—or the measles going through them. Sorry that some cases proved fatal. The epidemics of measles, mumps and roseola have about passed over my parish. But marrying—Barre, Mitchells, Mrs. —, of Leesville, and the Rykards, (rather by the whole sale) of the Concord community—goes on all the same. Cannot say more—last minute. S. H. B.

### Bishop Taylor's Steamer.

The Methodist Times, of London, England, publishes the following concerning Bishop Taylor's steamer:

"They have just contracted with Mr. Richard Smith, shipbuilder, Preston, and Lytham, for a specially constructed light draught steamer to navigate the inland rivers and lakes in Central Africa, which will enable them to visit by water their missionary stations lying far apart. The length of the steamer is ninety feet, beam sixteen feet, depth five feet; it is built entirely of steel, and galvanized throughout, and a great speed will be attained. Accommodation is provided for on deck in two saloons, sixteen feet long and eight feet broad each. The hold is arranged for carrying cargo. She is fitted up with electric light, one arc-light for the masthead, and ten incandescent lamps for the saloons. There is to be fitted on deck a steam-saw for cutting up the firewood gathered from the forests along their journey for fuel. The boat is to be built in pieces, and packed in parcels not exceeding sixty-five pounds each, shipped by steamer from Liverpool to the Congo, there discharged into barges and taken a distance of eighty miles up the river, then carried on the heads of natives some two hundred and thirty miles up to Stanley Pool. We congratulate our venerable friend on this great enterprise."

The steamer will be provided with electric lights, and hose to be attached to a powerful steam pump, and used as a weapon of defense in case of attack. Bishop Taylor said: "Neither dogs nor men can stand before such a shot of water."

If this is a true representation of Bishop Taylor we cannot exactly reconcile his preparation for "defense" with what seemed, in the outset, to be an uncomely strong faith in God and, through God, in the humanity of the savages in Africa. The Bishop's faith, courage and wisely directed labors have excited our admiration but we cannot now feel the same persuasion that his life and labors will be so certainly in the keeping and under the blessing of God.

Many a one is at great expense of money to learn the art of speaking; the Christian has enough to do in the school of the Holy Spirit and the cross to learn to hold his tongue.

True politeness is perfect ease and freedom. It consists simply in treating others as you like to be treated yourself.

## Influence of Light on Animals.

As a rule the parts of animals most exposed to rays of light are, other things being equal, richest in coloring matter. The backs of wild animals are usually, and with few exceptions (as among nocturnal and burrowing animals), more strongly colored than their bellies. Another class of exceptions may be seen among fishes of certain families which lie on their sides instead of on their bellies and expose not their backs, but one of their sides to the light. In these fishes the upper side is colored, while the under side, next to the ground and the darkness, is not. Articulates also have their upper sides most strongly colored, although what in them answers most nearly to the dorsal column is next to the ground. The parts of the shells of mollusks which are in contact with the ground are uncolored, while the parts exposed to the light shine with varied tints, and this, whatever may be the peculiar positions assumed by particular shells. For individuals of the same race, the abundance of the coloring matter is generally proportioned to the intensity of the light to which they are exposed. This fact is generally understood, though exact observations bearing upon it are not as numerous as it is desirable they should be. It is well known that the skin is tanned by light, that people from the north are browned by living in the south, and that ruddiness and freckles appear under the action of the sunlight. Some people of the white race, like the Hindus and the Moors that live in southern climates, are frequently darker-skinned than the negroes themselves. Still we cannot affirm that light is the only cause of these changes. Mr. Gould has observed that birds are more strongly colored when they live in countries having a clear sky than on islands or the seashore. Berchstein says that the colors of the plumage of cage birds are affected by the shade in which they are kept. Mr. Allen has shown that the color of several species in the United States changes as we go from north to south.

## Troublesome Children.

Children of force, vitality, sensitive, individuality, will quarrel more or less, in spite of everything. Grown people possessing these qualities do so. The aggressive man was an aggressive boy; the enterprising, energetic man was an enterprising, restless boy, often a very uncomfortable boy to get along with. Sensitiveness and impatience are by no means inconsistent with a fine and noble character. There isn't, a mother, alive to the interests of her children and her own responsibilities, that can help exclaiming, "Who is sufficient to these things?" But when we have done our best, the wisest thing we can do is to leave events with God and not cripple our energies nor waste our time in the contemplation of our own inefficiency and the weight of responsibility resting on us.

When we have implanted an earnest desire in the hearts of our children to grow every day more and more noble and true, we have done our duty. In them the fires of earnest and unquenchable aspiration toward whatever dignities and exalts human character; when we have given them an habitual impulse upward and forward, we have done well by them. The leaves once hidden in three measures of meal will work till the whole lump is leavened.

God deals with criminals and human hyenas and waits for the good to triumph over the evil. Cannot we wait for our children to mature into a ripened manhood and womanhood?

The judgments of wise men are often wide of the mark. John Wesley called at the house of a rich man to ask him for a gift for some charitable purpose. While waiting for the owner of the house to appear, Mr. Wesley overheard him rebuke a servant for wasting a candle, and inwardly thought that so close a man would not be likely to aid him. But after Mr. Wesley made known his desires he received the gift of a large sum, and was told by the donor that it was by saving scrupulously the little mites that he had the ability to give largely. We once saw a gentleman of great liberality to the Church, the poor, the cause of temperance and humanity, and of equal generosity in his dealing with his clerks and employees of every grade, rebuke a woman who was selling him a quarter of a pound of grapes and gave him light weight. He compelled her to put on three or four more grapes. When asked why a man who did not care for the gift of \$50,000 should contend for three or four grapes with a woman, he said: "I cannot see business done unfairly. If I could, I would now be a poor man. If that woman were suffering, I would relieve her. But if she sells me a quarter of a pound of grapes, I do not want three ounces and a half."

### A Barbarous Fashion.

I wish I could persuade you, dear girls, never to wear a bird on your hats, nor even a bright wing to set off your rosy cheeks. If you realized how the cruelty of fashion which trims ladies' dresses, bonnets with song birds is robbing the groves and woods of their music; if you thought of the fact that in many localities a price is set on the little feathered beauties, that they are trapped by the thousands, and sometimes actually skinned alive that their plumage may look the richer for your adornment, you could not wear a bird at such a price.

Once I had a lovely fan of swan's down, with a robin redbreast mounted on the center. The robin, stuffed in a very life-like manner, and with his little mouth open, seemed just ready to sing, and the fan having been a gift, I kept it as a parlor ornament with some pride.

One day a tender-hearted baby girl, three years old, was looking at my fan, when suddenly the little lips quivered and the brown eyes filled with tears. I wondered a moment at the grieving look and was very much touched when the little one said, "Poor birdie! The last song came from there!" pointing with her tiny finger at the open bill.

When we think what a glad, buoyant life a bird's life is, and remember the sweetness the birds bring to our homes, the melody they make in the morning, the sweet haunting vesper which dream away and faint into silence in the summer dusk, we can not feel happy in reflecting that for a caprice of fashion the song birds are murdered by wholesale.

Do not forget that you, as an individual, Kate, Alice, Grace, Belle, Emilie, can do something to make this a barbarous style a thing of the past. Refuse to adorn yourself with a dead bird. The power of the unit is never more visibly shown than in a quiet persistence in doing right and making a wrong unpopular. If girls decide against it, this style of cruelty will cease to be profitable.

## HOUSE AND FARM.

### Discipline.

A block of marble caught the glance of Buonarroti's eye,  
Which brightened in their solemn depths,  
Like meteor-lighted skies.  
Listening, there stood beside him one  
Who smiled the while he heard:  
"I'll hew an angel from the stone!"  
Such was the sculptor's word.  
Soon mallet deft and chisel keen  
The stubborn block assailed;  
And blow by blow, and pang by pang,  
The prisoner unweaved.  
A brow was lifted, high and pure;  
The waking eyes outshone;  
And, as the sculptor's hand wrought,  
A smile broke through the stone.  
Beneath the chisel's edge the hair  
Escaped in floating rings,  
And, plume by plume, and slowly freed  
The sweep of haughty wings.  
The stately bust and graceful limbs  
Their marble fetters shed;  
And where the shapely block had been  
An angel stood instead.  
O blows that smite! O hurts that pierce  
This shrinking heart of mine!  
What are ye but the Master's tools  
Forming a work divine?  
O hope that crumbles to my feet!  
O joy that mocks and flies!  
What are ye but the clove that bind  
My spirit from the skies?  
Sculptor of souls! I lift to Thee  
Encumbered heart and hands;  
Spare not the chisel! Set me free  
However dark the bands.  
How blest if all these seeming ills  
Which draw my thoughts to Thee  
Should only prove that Thou wilt make  
An angel out of me.

### PREPARING SUMMER SUPPLY OF WOOD.

All work which can as well be done now as some months hence, should be done before the rush of spring work. Preparing the summer supply of stove-wood can better be done now, than in the spring or summer. The pieces can be stacked up now, which is easier and speedier than hauling them in a wagon. The temperature is more favorable to chopping, which is a job for cold weather and not for hot weather. And now green wood can be cut, and will be seasoned when wanted; whereas, if the supply is prepared only as needed, dry, hard wood must be cut, or else the housewife be subjected to the vexations of burning green wood. The smaller branches are best prepared for the stove by using the ax exclusively; but the butts and the larger branches are best worked up by sawing them into stove-wood lengths with a cross-cut saw, and then splitting them with the ax. Stove-wood can be made very rapidly in this way. Light, soft wood, thoroughly seasoned, is the best summer stove-wood. It makes a quick, hot fire, and dies down quickly without coals, allowing the room to cool rapidly after the meal is prepared. Save the dense, hard wood for winter. White elm and cotton-wood are the best of all for summer stove-wood, and are scarcely fit for anything else. The blocks of hickory (usually) oak, etc., are best split through the heart; but cotton-wood and white elm must be "slabbed off," working toward the heart. Be careful to cut the wood of the proper length. To do so is as easy as to have half the sticks too long, and the other half too short, and will save the housewife much vexation. After the wood is prepared, put it under shelter. Only a rich man can afford to be without a wood-house. Those with ready money can build something tasteful, but a structure that will answer every purpose can be built at a cost not exceeding fifteen dollars.—*Agriculturist*.

"It is one of the simplest things in the world to make a cup of good coffee, and this can easily be accomplished by applying a little common sense. If you put boiling water on coffee and do not let it boil, you have all the good qualities preserved. One reason why dyspeptics cannot drink coffee is because it is boiled. The style of coffee pot is just a matter of fancy. I have made as good coffee in an old tomato can as I have ever sipped from the finest French coffee urn. We should take lessons in this matter from the Turks and Arabians, who grind their coffee to a fine powder. When the coffee is ground as fine as possible, put it in a bag of unbleached muslin, which should be tied tightly enough to prevent the escape of grounds. If you use a cupful of unground coffee you can make a quart of very strong black coffee. In making coffee many people sacrifice flavor for strength. Bitterness comes from boiling. When boiling water is placed on the bag of coffee it should stand at least three minutes before serving. Remember, the longer it stands the stronger it becomes."

### Pillows and Health.

Dio, Lewis, says: The proximate, if not the original, cause of a large proportion of deaths among American babies is some malady of the brain. When we suppose the death to result from dysentery or cholera infantum, the immediate cause of the death is an affection of the brain supervening upon the bowels disease. The heads of American babies are for the most part, little furnaces. What mischief must come from keeping them buried twenty-two hours out of every twenty-four in feather pillows. It makes me shiver to think of the number of deaths among these precious little ones, which I have myself seen, where I had no doubt that cold straw pillows would have saved them. The hair pillow is inferior to straw, because it cannot, like straw, be made perfectly clean and fresh by frequent change. Do not fail to keep their little heads cool.

LIME FOR INSECTS.—Lime is distasteful to almost all insects, especially as when it is dry, fine, and powdered, when air-slaked. It is thus of great benefit used as a top dressing on all soils and for all crops, especially in the garden. Melon flies and beetles, cabbage flies, currant worms, the cabbage-root worm, and many of the other annoying pests of the garden, are kept in subjection by fine air-slaked lime.

## Personal Duty of Personal Effort.

BY WAYLAND HOLT, D. D.

At the close of a religious service, not long since, a Christian man was going about, asking this one and the other, if he would accept the Lord Jesus as a personal Saviour. The questioning had been fruitful of result. Several, touched by the personal appeal, had then and there declared they would end controversy and hesitancy and submit themselves to Jesus as their Saviour and their Lord. The service had thus amounted to a great deal. All present were conscious of the power of the Spirit, and there was much rejoicing that to the Lord's kingdom new adherents had been won. The hinge on which the service had thus swung toward victory had been plainly the simple and tender personal appeal.

The meeting done, another Christian man said to one who had thus one by one besought men: "Well, I could do anything but that."

Now, the precise trouble with the Lord's Church is that there are such multitudes of her members who are so constantly saying they can do anything but approach men in the way of personal appeal, and who seem to imagine that because they feel such disinclination for the duty, they may, therefore, be excused from it.

Right here is a main reason for the too slightly vanquishing power of the Church. Sermons, prayers, prayers—the Church perhaps is ready enough for these. The general appeal from the pulpit, men will listen to this. But hand-to-hand work Christians too much shirk. The loving question, from one man to another, will you accept Jesus Christ? waits too often baffled upon Christian lips. And because a Christian man lends his presence to religious service, prays, gives, sings, makes perhaps, now and then, in some public meeting a kind of set speech of exhortation, he imagines his duty done, or if not that, that he is excused from further duty, and the stranger by his side goes out with never a personal word said, never a question concerning the true life asked, never a welcome offered. And these churches wonder why there are not more conversions, and think the fault is in the preaching, singing, order of service—anywhere rather than precisely where the fault is, in the disposition to do anything but this thing, so strenuously and constantly needed, the personal approach of the Christian to the unchristian.

How prone Christians are to substitute something for this duty of personal approach. One of the troubles with the Week of Prayer, is that it has been thrust into such place of substitution. There has been little or none of this personal duty done in a church for a long year. Sermons have been preached, Sabbath school lessons taught, prayer meetings held, the formal order of services pushed resolutely on. Nothing much, apparently, has come of it all. Congregations have come, congregations have gone. Then the Week of Prayer arrives. The nightly services are held. Men pray, and then wait for something with a listless expectancy. Nothing seems to come. And the Church contentedly settles down into the conviction that the Lord has no special blessing for her that year. And the old routine goes on and on.

Meanwhile, scarcely a member of that Church has approached a soul unchristian with the question, betokening personal interest, Will not you now take for your own the Lord and Saviour? Ah, me! I am sure the show-ers of grace are ready to fall, but there has been so little personal seed-sowing which such showers could stir and fructify, why should they fall? This "I can do anything but that" feeling, is the main blight and barrier.

### Parental Friendship.

It is hardly possible to overestimate the effect of home training upon our national and social well-being. The lessons of the nursery, often held of slight account, come at length to form the unconscious life of society, and it is, generally speaking, not too much to say that, as is the character of our homes, so will the character of our nation, with its government, its politics, its manifold industries, and all its varied and important interests. Of all education, therefore, that which has for its object the right fulfillment of parental duties would seem among the most important. Yet, as a general thing, that relation is entered upon with only crude and desultory ideas of the principles involved; and, while intelligence and experience slowly bring a measure of wisdom, it often comes too late for the most pressing necessities.

One of the most important requisites of home life, and one perhaps most frequently overlooked, is the intimacy that should exist between the parent and the child. This is, indeed, the foundation on which all good influences may be most securely laid. The control which is obtained through fear, or force, or bare authority, has nothing abiding in it. Just as soon as the fear is outgrown, or the force removed, its power will pass away. But the influence which is at work where real sympathy and friendship exist between parents and children will abide long after the relation itself is severed, and will enter as a powerful factor into the whole life.

## SCHOOLS.

### Steam Hatched Chicks.

BY CORA A. D. WICKOFF.

A hundred little chicks or more,  
Downy, soft and yellow,  
Were piping out their discontent  
In voices far from mellow.  
I looked around in wonderment;  
No mothers were to be seen;  
To gather 'neath their outstretched wings  
The doleful little band.

And, as I gazed, a small wee voice  
From one chick seemed to say:  
"Perhaps you think we like it—  
This fine new hatched way;  
But it's very disagreeable;  
No mothers were to be seen,  
We never had a mother—  
They hatched us out by steam;  
"And they call us 'happy orphans,'  
When we're ready all to weep,  
For no answering cluck comes back to us,  
Though we peep, and peep, and peep.  
They say it's scientific,  
And I've no doubt it's true;  
But I'd rather have a mother—  
Now, really, would you?"

### How Long Should I Stay in Sunday-School?

This is the question a young man of eighteen asks us.

As long as you can learn anything or help others to learn.

You can learn something as long as you can find a Bible class. The study of the Bible takes in every thing else—history, poetry, biography, travels, human nature; and is never finished. I have been studying it all my life, and find it more interesting than anything else.

Sometimes young men stay too long in one class. The teacher goes over the same ground, or most of the scholars are younger than he, and the teaching is not up to his grade. Then he should go into a Bible class, or change from one to another.

Besides, any intelligent young man or woman should expect to become a teacher.

Would you be so ungrateful as to wish to make no return for all the pleasure and profit you have had from the Sunday-school? How is the school to be kept going?

Stay in the school till you die. Graduate from the Bible class into Teaching. You will be happier, better, more useful, and you will know a great deal more of God's word and many other things all your life than if you give it up.

If you have brothers younger than yourself, you should remain for their sakes. Don't you see that?

We have noticed that the young men of eighteen or thereabouts who leave the Sunday-school get into loose notions about the Sabbath and often into undesirable company. Those who remain generally become workers in the Church, and form associations with other young men of like mood—and often with most desirable young ladies, the best of whom are almost always in Sunday-school till they marry, and often long after.

### The Value of Will Power.

The measure of will-power is the measure of personal power. The possession or the lack of will-power is the possession or the lack of personal power. The right or the wrong use of will-power is the right or the wrong use of one's truest personality. Hence the careful guarding and the wise guiding of a child's will should be a teacher who is responsible for a child's training. Yet it is not unusual for a parent or a teacher to strive deliberately to break a child's will. Said a fairly intelligent Christian mother, in speaking of the home discipline of her children: "I have a large family of boys. By nature they are strong-willed (possibly by inheritance). But I always see to it that their wills are broken. The time has come with every one of them when a fair issue was made, and I have seen that now was the time to break that child's will. Sometimes it has been a very hard struggle, but I've always conquered. And after that one struggle, I've never had any more real trouble with that child's will." So many in one's education! Poor misguided children! A broken will is worth as much in its sphere as a broken bow; just that, and no more. A child with a broken will is not so well furnished for the struggle of life as a child with only one arm, or only one leg, or only one eye. Such a child has no power of strong personality, or of high achievement in the world. A child who is trained to subordinate his will cheerfully to the demands of duty; but that is bending his will, not breaking it. No child's will ought ever to be broken—never even though it might seem that an exception should be made against a parent's will which would seek to break the will of a child.

Unless a man has something to show for his advantages and opportunities, the less he says about them as his possession, the better. If a man's ancestors were noble and eminent, an added responsibility rests on him to evidence his worthiness in the line of that ancestry. The practical question at issue in such a case, is not whether he has reason to be proud of his ancestors, but whether his ancestors would have reason to be proud of their descendant. If he has merely descended from a superior stock, it would be well for him not to call special attention to the fact of his descent. So many in one's education and training. It is of little use for a young man to be "served his time" at a trade, and at a certain business, if his attainments and skill give no proof that his time served him. If a young man says that he has studied five languages under the best teachers, it is only to his added discredit if he can neither read nor speak any one of those five languages fluently or critically. It is of less importance that a student goes through college, than that college goes through a student. What a man can show as a result of his advantages and opportunities is worth a great deal more to him than a long list of advantages and opportunities which might have shown him that which he now has not. He who does well in spite of his lack of help deserves more credit than he who lacks in spite of help which he had.